

Da. * 5. 36

THE
BLIND GUIDE
FORSAKEN.

O R,
The declaration of *Francis
Cupisse*, late Minister of *Contigne*, in the
Diocesse of *Angiers*, Doctor of Divinity of
the Faculty of *Paris*, wherein he setteth
downe the reasons whereby he was
moved to separate himself from
the Church of Rome, and to em-
brace the reformed.

Directed to the Bishop of Angiers.

Translated out of French into English, and
now published for the benefit of those that
doe desire to be confirmed in the
truth by T. W.

GAL. I. 8.

*But though we or an Angell from heaven preach any other Gospell
to you, then that which we have preached to you, let him be ac-
cursed.*

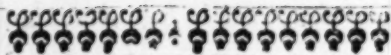
PSAL. 90. 12.

*O teach us to number our dayes, that we may apply our hearts unto
wisdom.*

At London Printed by J. N. for Walter Edmonds, at the signe
of the Crowne within Ludgate. 1641.



352:02



T O

The Right Reverend
Father in God, I O H N,
Lord Bishop of
Worcester.

Right Reverend Father in God,

THough your Lordships
favours and encourage-
ments to your Servant
have bene so many, and so multi-
plied my obligations unto your Lord-
ship, that if you should challenge a
full payment, I must I doubt turne
Bankrupt in expressions of my
thankfulnesse unto you; yet that I
may not seeme forgetfull of your
A. Benignity,

The Epistle Dedicatory.

Benignity, and in hope that your Lordship will be pleased to accept of some composition, though small, where I am so much insolvent of the whole summe, I am bold to present your Lordship with a small acknowledgement of my duty in this small Treatise, which I have brought home with me from the Travailes that I have made into the French Language, which I have beene something the more encouraged to commend unto your Lordship; That as I have endeavoured to imitate the Author in my Translation, so I might also imitate him in his Dedication, That as he directs the Originall, to the Bishop of his Diocesse in France, so I the Translation to
your

The Epistle Dedicatory.

your Lordship, being my reverend
Diocesan here in England, hoping
that it will find a faire admittance
into your favourable Patronage.

Had I not good experience of
the freedome of your Lordships en-
tertainment, I might perhaps feare
the Censure of ill Manners, that ha-
ving my self so little tittle unto your
favour; more then what your fa-
vour it selfe affordeth, I should yet
be so bold, as not only to come unto
you my selfe, but also to bring a
stranger with me. But I hope if I
have not wronged him by becom-
ming an ill Interpreter, (Besides
the Dignity of his person, being a
Doctōr of Divinity of that famous
Faculty of Paris) this discourse that

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he is fraught with, will deserve
such respect with you, that I may be
the better welcome for his sake.
The subject he treats of, I hope
will not be unseasonable in these wa-
vering and back-sliding times.
It being a summary of these motives
wherby he was induced to bid fare-
well unto the Idolatries and super-
stitions of Rome, that he might
embrace the true Religion, and I
am not altogether hopelesse, that as
these Reasons were, by Gods mer-
cies powerfull with him to draw
him (as it were) against the Bent
of his affections, and against all the
Plea's of his worldly interests and
respects to come out of that Egyp-
tian darknesse of Popery, into the
mervailous

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mervailous light of Gods holy word:
so likewise if. they be well weighed
with a free judgement not presup-
posed with prejudice, nor resolved
to rely upon meere shewes and sem-
blances; they may I hope be præ-
valent to the like purpose with o-
thers, not only to settle some that are
tottering, and help to fix them upon
the true foundation, but also to
fetch home againe some prodigall
children from these Husks of the
Romish Religion, to feed more
wholsomly in their Fathers house,
the true Church of God, who will
like that good Father in the Gospel,
be ready to meet them upon their
return, and embrace them in his
mercifull armes, and will feast
A 3 them

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them joyfully in his holy Family.
The hope of this hath encouraged
me to set open the windowes, as it
were, to let in this beame of light
into this English Nation, where-
with God hath beenr pleased to il-
lustrate the French. It is one of
the best kind of commerce that one
Nation can have with another, to
maintain the traffique of Divine
truths; not that we should make
Merchandize of Gods truth (as too
many I feare in these dayes) But
that we may maintain a mutuall
Christian intelligence one with an-
other therein; which may be a good
means both to enlarge and streng-
then the communion of Saints.

And I shall be glad to be counted

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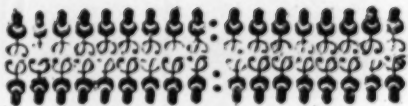
a Factor, though one of the meanest of many thousands for that purpose. And however through the effected blindnesse, and hardnesse of mens hearts, and through Gods just judgment upon our manifold and crying sinnes; That effect (which I hope and pray for in the conversion of soules unto God) may not be so fully wrought by this my poore endeavour, as my soule desires; yet I hope my labour herein will not be unacceptable unto God, as ayming at the glory of his name, and the promotion and establisment of his truth, nor unto any true hearted Christian, as being undertaken in that cause wherein they have common interest, as is the defence of the truth,

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truth, and the discovery of falshood
in matters of Religion : Nor unto
your Lordship especially, in whose
Patronage and favourable accep-
tance, I humbly desire it may find
a roome as a Testimoniall of that
thankfulnesse which is justly due
unto you from him, who desireth to
be esteemed.

Your Lordships most humble
Servant in Christ Jesus,

Tho. Warmstry.



THE
BLINDE GVIDE
FORSAKEN.

SIR:



It is the advice of the
Apostle, that wee
should approve our
selves in all things;
First, unto God: and
after God unto men:
which is (indeed) easie for mee
to doe.

For as to the first, my consci-
ence is my witnesse, that I had no
other ayme in that change of Re-
ligion that I have made, but the
glory of God, and the salvation of
my soule: Having undertaken it af-

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utter a long conflict against the world, and those fleshly interests which I had; which are all at this day on the side of the Church of Rome.

Math. 24.
9.

2 Tim. 3.
12.

Neither would the second be lesse easie for me to perform; were it so that men were but emptied of prejudice, and not prepossessed by affections. But as long as that word of Christ Jesus is true; *Ye shall be hated of all men for my name sake:* And likewise those words of his blessed Apostle, *That all they that wil live godly in Christ Jesus, shall suffer persecution:* It were but folly for me to hope that I should be able to approve my selfe at once, both unto God, and unto men.

Yet notwithstanding, for that there is an obligation upon us both unto God, and unto men: To God, for the procurement of his glory, making our light to shine before men:

men: And unto men to yeeld them
love by compassion and respect: I
have thought it my duty (notwith-
standing all contradictions) to ren-
der every one a Reason of my de-
signe: And above all others (Sir)
unto your selfe; Having lately ex-
ercised the charge of a Cure both
in your Diocese, and by your Mis-
sion: Having also received from
you often Testimonies of your fa-
vour, and good will: And for that
I have admired the vivacity of your
spirit; together with the solidity
of your judgement: whereby I am
perswaded you will acceptably re-
ceive the addresse of this my Mani-
fest unto you, together with my re-
quest unto you, that you will be
pleased to read it once and againe;
setting apart for a little, all those
Prejudices you have against the Re-
ligion, which I have embraced, and
weighing those Reasons, which I

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shall briefly set downe, either so as to receive them, if they shall seeme good: or to correct me by the word of God, if they shall seem faulty.

Now for as much as I can judge, the Church of Rome doth consist of persons of foure kinds.

One sort there is of those that are truly zealous for that beliefe that is entertained by her, approving it in all, and every part of the same. These will blame mee for making any enquire of the truth, and for admitting it into my beliefe, that there are any errors in their doctrine.

Others there are that doe acknowledge in their hearts, a good part of the abuses of the Romane Church, and are retained in her communion onely by humane interest. These will arraigne mee of too much tendernesse of Conscience, and that I have not well considered

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sidered, that, so that we reserve our hearts unto God, however our outward profession may bee contrary unto that which wee beleeeve, it shall no way hinder us from the attaining to salvation.

Others yet there are that think, that provided, that God be worshipped, and hee alone acknowledged to bee the Creator of all things, and so that a man live a good morall life, it importeth little of what Religion a man is: And that in that respect, it is every mans duty to accommodate himselfe to the time, and unto the faith of the Prince under whom he liveth.

Finally, there are that perswade themselves, that God leadeth a kind of delicious life in heaven, without having any regard either unto the Actions of men, or their religion. And these two last will accuse mee of simplicity and feebleness of spi-

rit, in abandoning all the advantages which I had, and might have hoped for in the Church of Rome, to preferre one Religion before another: But for the accusation of these latter, I conceive I need not trouble my selfe, in that they are as much Mahometans as Christians, and so condemned by the whole word of God, or indeed Atheists condemned by the whole course of nature. So then I conceive it will be sufficient to purge mee from all blame, to answer the two former, and make good these two things.

The first, that I have done well to enquire of the truth: The other, that I could not persevere in the Communion of the Church of Rome, without mortally wounding my Conscience, and depriving my selfe of all hope of salvation.

And for the first, I see not how I can be reasonably blamed for being

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ing inquisitive of the truth; if wee doe but look upon the commandement of the Lord, *Seek and ye shall finde*: or that of Saint Paul, *Prove all things, hold fast that which is good*; or that of Saint John, (Beloved) *believe not every spirit, but try the spirits whether they are of God, because many false Prophets are gone out into the world*: or the example of those of Berea, being commended for that *They searched the Scriptures dayly, to see if those things were so that Saint Paul delivered unto them*. And if it bee so that wee be saved by the truth alone, have I not (think you) a notable interest in the knowledge of it? And how should I know it without a serious enquiry and diligent search, seeing that great diversity of opinions, and those various fallacies, which Satan, envying our salvation, hath set on foot in the world thereby wickedly to seduce

2 Theff. 2.
10.

the greatest part of men, *which have not received the love of the truth that they might be saved, and are strongly deluded to beleieve a ly.*

If there be any blame due to such an enquiry, it is, either because I do suppose that the Church of Rome may erre, whereas it was my duty, as is pretended, to rest my selfe upon the faith of the Prelates; Or it is because my judgement is failing, and it is therefore not safe for mee to commit my self to the trust of it.

But I answer, that neither the one nor the other of these reasons ought to have hindred me from the search of the truth: not the first, for seeing that great accusation that is laid against the Church of Rome, by an infinite sort of persons of all quality & conditions: and that abetted by whole Kingdomes, sealed with the blood of many millions of persons, who chose rather to suffer

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suffer the most extreame punishment, then to remaine in her Communion: And also that the Eastern Churches have beene for so many yeares divided from her: Could I have any just ground without cognisance of the cause to slight such an accusation, being interestted here by no lesse interest, then of my eternall salvation or damnation? Or how (I beseech you) hath it beene brought to passe, that the Jews have beene separated from their Synagogues, or the Gentiles have quitted their Idols, which had so long time raigned with them? unlesse wee would that the Greeks should range themselves in communion with us, or that the Jews, and Mahometans, should embrace the Christian religion, without so much as enquiring the truth of it. I would faine see any man shew mee out of the old, or new Testament, that it
is

is said of the Church of Rome, that shee is free from errour more then the Greek Church. Yea, on the contrary, I find the Greek Church more commended then the Roman: For first of all, it is apparent, that the Greek was in being some yeares before the Church of Rome, and was also governed by a greater number of the Apostles, who also writ the new Testament in their Language: Yea, and that Saint *Paul* writing to the Romans, doth yet make use of the Greeke tongue, and speaking of them, doth ordinarily comprehend them, and all other Gentiles under the name of Greeks, whereas he never comprehendeth the Greeks under the name of Romans; notwithstanding, that at the very same time the Greeks were then subjects unto the Romans. And it is observable, that this great Apostle (fore-seeing by the

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the spirit of God) that the Church of Rome would lift it selfe up by this title of Infallibility above other churches, useth such advertisements and Menaces in that Epistle, which hee addressed unto her, the like whereof are not found, either for number or for quality, in those which he writeth unto other Churches. *Boast not*, saith hee, *against the branches, for if thou boast, thou bearest not the root, but the root thee.* And againe, *Be not high minded, but feare.* And againe, *If God spared not the naturall branches, take heed lest hee also spare not thee.* Finally, *If thou continue not in his goodnesse, thou also shalt be cut off.* Words consisting of such thunder, that they doe even batter unto ruine the infallibility of Rome, and her superiority above other Churches. They amaze the simple people with the sound of those words of the Apostle,

Rom. XI.: 8
20. 21.

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postle, calling the Church the Pillar and ground of truth; that which I shall not now deny. But what Church was it that hee so named? by no means the Church of Rome, wherein *Timothy* did not at all converse. And it is apparent by the text of the Apostle, that hee speaketh of that Church, where *Timothy* was conversant. And it was the Church of *Ephesus* wherein this blessed Disciple had his conversation. Seeing then that notwithstanding this Title of the Pillar, and ground of Truth given by the Apostle unto the Church of *Ephesus*; this Church hath failed, as it appeareth even in that the Church of Rome hath excommunicated the Easterne Churches, of which the Church of *Ephesus* is a part; How can it be that these Titles of the Pillar and ground of truth not ascribed at all unto the Church of Rome,

Rome; the Romans Church should be averred infallible? Since then, that the Church of Rome doth not at all appeare unto mee to be the Pillar of Truth, what reason have I to esteeme her so, more then the Church of the Protestants, where I see the Truth of the word of God to be radiant on all sides? And for any man to alledge, that it is our duty to repose our selves upon the faith of our Pastors, is of no force, for we should by no meanes hold it good, That the Protestants, Greeks, and Jewes, or the Mahometanes, should repose themselves upon the faith of their Instructors. For by this Rule it should behoove every one to remain, and continue in that Religion, which he hath received, how ever false or wicked it bee. True it is indeed, that if the Pastors onely were engaged to render an account unto God, as for themselves,

selves, so also for those that are committed unto them. But the Apostle doth expressly declare unto us, that every one shal render an account for himselfe unto God; And the Judge of the world doth advertise us of the danger that doth lye in reposing too much trust upon the doctrine of the Prelats, where he telleth the Doctors of the Jews, *That they are blinde and leaders of the blinde: And that if the blinde lead the blinde, they shall both fall into the ditch.* Neither yet will it availe to say, that we ought not to referre our selves unto our owne particular judgement, so as to trust to our owne apprehensions, or conceits in things of so great importance. For ordinarily the more weighty the matter is, the lesse we rely therein, upon others judgements, without good knowledge of the cause. And would any man require

Matth 15.

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quire in this grand controversie which doth comprehend in it (upon the point) all controversies of these times: to wit, whether the Church of Rome bee the true Church or not, that contrary to all kinde of apparance wee should admit of the Church of Rome it selfe to bee Judge and Arbitrer of the matter: being the party interess'd in the complaint; and that is engaged to pronounce sentence in favour of her owne cause, upon no lesse paine then the losse of her dignities and revenues.

Adde unto this, that for mee to commit my selfe unto the Testimonie of the Romane Church, it was necessary, First, that I should know the true Church, and that I discern it from that which is false and erroneous, & that I be satisfied, that such authority doth belong unto her, that which I can by no meanes

meanes compasse without making use of mine owne judgement, nor yet without examination or triall of her doctrine. For if the Church be the Pillar of truth, I cannot discern betweene the Pillar of truth and the Pillar of fashood, but in discerning betweene the truth and falshood it selfe. That my judgement is by no meanes infallible, I know it very well, but as I cease not to make use of the judgement of my senses to discern betweene light and darknesse. Neverthelesse, that it may come to passe, that my sense may deceive me: And that I should commit my selfe therein unto anothers judgement, it were even to confesse that I my self were blinde. In like manner, though my understanding be subject to error and mistake; yet however it be, it is the eye of my soule; and if I make not use thereof to discern betweene

betweene the light of Truth, and the darknesse of falshood and error: but without any cognisance of the matter, put my selfe over unto the judgement of another; it is an argument that I am yet in my naturall blindnesse: which is contrary to the words of our Lord Jesus, who telleth us, that for this end he came into the world, that they which see *John 9.* not might see. And his Apostle telleth us, *That he hath delivered us from the power of darknesse, and hath made us meet to be partakers of the inheritance of the Saints in light.* *Colos. 1. 12.* His Kingdome is (by no meanes) a Kingdome of blind-men: neither hath he called us out of darknesse into his mer-
vailous light, that we should ly still in our owne blindnesse and ignorance. And therefore the Apostle that wil have us be *childrē in malice,* *1 Cor. 14. 20.* wil yet have us *be men in understand- ing,* *Heb. 5. 14.* and that wee should have our
C senses

senses exercised to discern betwixt good and evill.

At least, if we ought not to rely upon our owne judgement, yet ought we to assure our selves upon that promise of our Lord Jesus:

Luk. 11.9. Ask and you shall receive, knock and it shall bee opened unto you. If yee be- ing evill, know how to give good gifts unto your children, how much more shall your heavenly Father give the holy Spirit to them that ask it of him. And if any man doe the will of God, he shall know of the doctrine whether it be of God.

Iam 1.5. And againe, If any man lack wise- dome, let him ask it of God that giveth unto all men liberally. Now for me, I have entertained this beliefe and perswasion, that I cannot remaine in the profession of the Romane Faith, without hurting my consci- ence with many mortall wounds: not without my request first made unto

unto the Father of lights, in the name of his well-beloved Sonne, and that in faith, without wavering at all, and oftentimes with teares and groanes according as it pleaseth his Spirit to help mine infirmities, and was induced thereto by frequent reading of his holy word without any other motive, but that I might glorifie God by the salvation of my soule, and the edification of my neighbour; and for the reasons which I shall here succinctly declare.

And first of all, I could not have persevered in the Church of Rome, without participating of the sacrifice of the Masse, and leaning unto them that pretend to offer up the true and reall body and bloud of Christ Jesus our Saviour, in a true, reall, and propitiatory sacrifice for the sinnes of the quick and dead.

Now I find in the word of God,

*Conc. de
Trent. Sess.
22. Can. 3.*

Jerem. 7. 22
Levit. 10. 1.

that it is offensive unto him to attempt any kind of sacrificing which he himselfe hath not ordained ; *and* *to offer any thing which he himselfe hath not commanded.* I demand therefore that it be shewed unto mee in the Scripture either of the old or new Testament , that that kind of sacrifice, which the Roman Priests take upon them , was ordained by God himselfe , and that they have his command for their sacrificing of his onely begotten Sonne. They produce indeed the figure of *Melchisedech* to bee the foundation of that their sacrifice. But this is a Type which will no way fit them : For what consequence (I beseech you) is there in this ? That because *Melchisedech* offered Bread & Wine unto God : Therefore the Priest of the new Covenant ought to sacrifice unto God the body and bloud of Jesus Christ, for the remission of finnes.

finnes. Now for the present I will not debate the point, whether *Melchisedech* offered unto God or no. Howbeit, that we see plainly in the Text, that the word (*to offer*) is not at all there found, no not in the very Authentique Translation of the Church of Rome it selfe: But instead thereof the word there is (*to bring forth or set before*;) And it appeareth that the bread and wine was presented unto *Abraham* & his people, in as much as it is said that they did eat thereof: And so Cardinall *Cajetan* on this text doth attribute this action unto the Kingly liberality of *Melchisedech* in refreshing *Abraham* & his men, as he doth ground the Priestly dignity of *Melchisedech*, upon his giving the blessing unto *Abraham*. But admit *Melchisedech* had offered it unto God: It would have more likelihood to say that as *Melchisedech* offered unto

God bread and wine in thanksgiving for the victory which *Abraham* had atchieved against those Kings, which were overthrowne by him in battaile : so likewise the Priests of Rome doe offer bread and wine unto God in thanksgiving for the victory which God bestowed on us in Christ Jesus over sinne and death, which hee destroyed upon the day of the combat of his sufferings ; whence it was , that the ancient Church called the bread and wine of the holy Supper , the Eucharistique Bread and Wine : to wit, that which is imployed and used in gratification, and returning of thanks unto God. But not to insist upon these consequences ; I say that our Lord Jesus Christ was hee alone that was represented by the figure of *Melchisedech*, and not the Priests whom they pretend to be his Commissaries , and Vacars in the businesse

ness of the Masse: For as it appeareth by the Testimonies of Scripture, that Christ Jesus was prefigured by *Melchisedech*; so by it, it is also evident, that he alone was the passive object of that representation, since it is not attributed unto any but unto him alone; as in *Psal* 110. 4. *The Lord hath sworne and will not repent, Thou art a Priest for ever after the order of Melchisedech.* Which Text of Scripture is repeated by the Apostle in the Epistle to the *Hebrewes*, where he treateth of the Priesthood of Christ Jesus, and of the qualities thereof, where hee makes no mention of any other which should be a Priest with him *after the order of Melchisedech*: whence it clearly appeareth, that not only *Melchisedech* was the Type of Christ Jesus alone, but also that this resemblance betwixt them doth consist not in any new kind of sacrifice,

Psal 110. 4
Heb. 7. 31.

but in the similitude of the persons of *Melchisedech* and Jesus Christ. Whereof the one, (to wit) *Melchisedech* is described by way of Myserie, to be without beginning of dayes, or end of yeares, without Father, or without Mother, without descent; the Prince of Peace, and an eternall Priest: qualities, the truth and effect whereof are found in Christ Jesus the high Priest of the new Covenant.

Now the same Apostle, which in that same place doth treat of the Priesthood of Christ Jesus, according to the full extent of it, doth evidently destroy these pretended Romish sacrifices, in that her giving the reasons of the repetitions of the Mosaique sacrifices, and grounding it upon the feebleness and inability that was in them to take away sins: he saith on the contrary, that Jesus Christ *having offered himselfe once upon the Crosse in sacrifice, hath fully per-*
fected

Heb. 10.

fect^d our redemption. Whence it necessarily followeth, that all iteration of propitiatorie sacrifice whether bloody or unbloody (as they speake) doth clearely oppose the excellency of the sacrifice of the Crosse, the efficacie whereof is infinite and eternall: whence he doth also conclude, that there is no need of any more oblations for sinne, where there is remission thereof.

For the second prooffe, they produce the words of the Lord Jesus, where he saith (*doe this;*) whereas it is without all doubt, that those words have reference onely unto the precedent action. *For after that he had taken bread, broke it, and blessed it, and gave it to his Apostles, that they might all eat thereof, according to his commandement,* he saith unto them (*Doe this.*) Even that which we also are cōmanded to do, not to sacrifice his body and bloud, there being not a word spoken to any such purpose,

1 Cor. 11.
26.

pose, but only to take the bread and break and blesse it, and after that to eat it; as also to take the cup and drink it: as well in memory of his sacred person, as of his body which the day after was to be taken, delivered, and broken upon the tree of the Crosse; and of his blood shed for the remission of sinnes; which is also the exposition which the Apostle himselfe makes of these words; *This is my body; And this cup is the new Testament in my blood*, saying, *As often as yee shall eat this bread and drink of this cup, yee shew forth the Lords death till hee come*. So farre off is it therefore that by these words of our Saviour, (*Doe this in remembrance of mee*) wee should have any Commandement to make a reall and substantiall sacrifice of his body and blood, that on the contrary they doe destroy the very foundation and subsistence of this pretended

tended sacrifice ; for to doe that which the Lord then did in memory of him, and to declare his death, doth presuppose the absence of his Body and Bloud ; the presence whereof is on all points requisite to the offering up of a reall sacrifice thereof. Add unto this, that the Lord Jesus cannot be offered up in a reall sacrifice for remission of sins *Heb. 9. 26.* without suffering and dying, and that with effusion of blood; whereas it appeareth even in the eyes of our adversaries, that the Lord having once dyed *and risen againe from Rom 6.* the dead, dyeth againe no more ; but that he is immortall and glorious at the right hand of God his Father ; and this is so clearely inferred by the Apostle, as if he had written it with the rayes of the Sunne, where hee saith, that *Jesus Christ did not offer himselfe often, seeing that he is now appeared before the face of God.* Otherwise

Heb. 9. 26. wise (saith hee) *hee should often have suffered since the foundation of the world,* joyning, Suffering, & Oblation, together as things inseparable, where he treateth of the offering up of a living substance in reall sacrifice for the remission of sinnes.

Againe, I could not have remained in the communion with the Church of Rome, without adoring the hoast in the Masse. Now to adore that which the Scripture calleth Bread, & the fruit of the Vine, to shew what it is in substance, as it stileth it the body and blood of Christ, to shew what it represents and signifies, is to bestow upon the creature, the supream and sovereign honour which belongeth only unto the great God. And since there is no Article in all the Christian faith, nor any commandement of God, that ought to bee more firmly beleev'd, or more inviolably observed

observed then that which concerneth the adoration of the true God. Whensoever any would oblige us to transgresse and violate this, wee are then principally engaged to retire our selves from the communion of that Church, which by her ordinances and services doth engage us thereunto.

But such is the Church of Rome, for she obligeth those of her communion to render soveraigne service, and supream adoration, which she calleth *Latria*, which shee confesseth to bee due to none but to God, unto the Eucharist, which I beleeve to be but a creature, holy and precious indeed, but not the great and eternall God, nor the Redeemer of mankind.

They urge on their sides, that our Saviour presenting the Bread and the cup of the Eucharist unto his Disciples, said unto them, to wit,
of

The blind guide forsaken.

of the bread (*This is my body*) and of the wine (*This is my blood.*) Now this I freely grant and confesse. But withall, I demand whether that which Jesus Christ gave unto his Disciples, whereof he said, *Take, eat, this is my body*, were not altogether the very same substance with that, which he took first of all, & which hee also *did breake and blessed*. This can by no means be denied, unlesse they will denie the very proper words, and context of the Evangelists and the Apostle: for it is even so delivered by those holy Writers themselves. *Jesus tooke bread, and when hee had given thanks hee brake it, and gave it to his Disciple, saying, This is my body.* And therfore the Apostle also speaking of the Eucharist, even after the Consecration, calleth it three times by the name of *Bread*. And that it may not be said, that by this word *bread*, the Apostle intendeth

Mat. 26.

Mark 13.

Luk. 22.

1 Cor. 11.

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tendeth to speake of Christ Jesus
himselfe, who calleth himselfe *the*
bread of life, he doth distinguish this Joh. 6 35.
bread from Christ Jesus in sub-
stance, saying, *The bread we break is* 1 Cor. 10.
the communion of the body of Christ. 16.

And in as much as the Lord hath
called the Bread, which hee took,
and brake, and gave unto his Di-
sciples, *his body*, it appeareth plainly
he spoke figuratively, it being im-
possible that the bread should bee
his body otherwise then in the way
and manner of a Sacrament (or my-
sterie) as it is said *of the seven Kine* Gen. 41.
that they are seven yeares: that the bones Ezek. 37.
are the whole house of Israel.

And of Jesus Christ, *That hee is* 1 Cor. 13.
the Rock and the Lamb of God: not
certainly that hee was transub-
stantiated into a Rock or a Lamb,
but signified and represented, by
this Rock and this beast: and ac-
cording to this manner of speech,
the

*The blind guide forsaken.*N^o. 47.

the Scripture calleth *the Ark of the Covenant*, by the name of God himselfe, not that it was God in substance, but for as much as it was unto the children of Israel a Symbol and a Testimony of his favourable presence. And because this Ark in the time of its ascension, did signifie the great exaltation of God in Jesus Christ his Sonne; therefore God is said to have ascended in the Ascension of this Ark.

Now it is of no weight at all to reply, that the Lord speaking these words, *This is my body*, instituted a Sacrament, and that being then neere unto his death, hee made his Will, and declared his last intentions.

Circumstances, which in the language of the Doctors of the Church of Rome doe require words to be taken in their proper and naturall signification, and not in any figurative

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tive sense: for as to the first, it is ordinarily found, that the words which the Lord useth, as well in the old as in the new Testament, in the institution of the Sacrament, have bin undeniably figurative. So circumcision is called *the Covenant* Gen. 17. 10 *and Contract betweene God and men:* that is to say (as it is expounded) *the* 11. *signe of that league and covenant.* And the Paschal Lamb, in the institution, is called *the Passeover of the Lord.* Exod 13. 11.

The Church of Rome will have that to be said of the Sacrament of Baptisme, which our Saviour speaketh of in the third of *S. John*, saying, *Except a man be borne againe of water, and the holy Ghost, hee cannot enter into the Kingdome of God.*

Now who seeth not that these termes are figurative, and that the word (*to be borne*) is taken out of its native signification, to signifie a spirituall and an internall birth? In

D

like

like manner then, as Jesus Christ instituting the Sacrament of his bloud under the Symbol of wine, saith,

Luk. 22.20. That the Cup is the new Testament,

which cannot be understood but by a Trope and figure: Even so when he instituted the Sacrament of his Body, under the signe of Bread, hee saith, *That the Bread is his Body*: That

Tertull.

is to say, (as also an ancient Father expoundeth it) the figure of his body: calling the Sacrament which signifieth, by the name of the thing which is signified thereby. And as little will it availe to say, that the Lord there made his Will and Testament, and was now neere unto his death: for even after the institution of the Eucharist, also wee find him speaking by figures; as where he saith unto S. Peter, *That*

Luk. 22.31. Satan had a desire to winnow him as wheat: And where hee speaketh of

36. buying a sword, & when he calleth him-

himselfe *a greene Tree*, and styleth those that are obstinate *a dry Tree.* *Luk. 23. 31*

But what (I pray you) when hee hanged upon the Crosse, did he not then more openly declare his last wil or intentions? or was he not the more neere unto death? notwithstanding, even there hee expresth himselfe by figurative termes: As when hee saith unto his beloved Disciple, *Sonne behold thy Mother*; And to his Mother, *woman be-* *I. h. 19. 26.* *27.*

hold thy Sonne: For to speak properly *S. John* was not at all the sonne of *Mary*, nor yet *Mary* the mother of *S. John*: much lesse was Saint *John* transubstantiated into Jesus Christ, the Son of the Virgin, nor the mother of our Lord into the mother of Saint *John*. Yea, the same Lord which said of the Bread, *This is my* *Luk. 22. 19.* *body*, hath hee not also said of himselfe, *I am the doore of the Sheep-fold*? *Ioh. 10. 7.* If he hath said that his flesh is *meat* *Ioh. 6. 55.*

- indeed, hath hee not as well said, I
Ioh. 15. 1. am the true Vine, and my Father is the
 husbandman? If hee hath spoken of
Ioh. 6. 53. eating his flesh, and drinking his blood,
 hath he not also spoken of comming
Ioh. 6. 17. unto him, of hungring after him, of re-
 maining in him, and of drinking of the
 water which hee should give, that is to
 say, of his Spirit? It being the cus-
 tom of his eternal wisdom through
 the whole course of his divine Ser-
 mons, to make use of figurative
 speeches, and to represent spirituall
 things, by termes borrowed from
 things naturall and earthly: where-
 in also his holy Apostles have imi-
 tated him, while they speak unto us
Rom. 13. 14 of putting on the Lord Jesus, of being
 washed in his blood, and of drinking
 of his spirit, of being ingrafted into the bo-
 dy of his flesh, and of being buried with
 him by baptisme. Add here, that our
2 Cor. 12.
83. Saviour forbiddeth in the Gospell,
 that wee should beleeeve that hee is
 here

here or there, *or in the desert, or in* Mat. 24. 23
the secret chambers, or that we should Mar. 13. 21
seek him in places where hee is not
to be found, because *after that he had* Heb. 1. 3.
by himselfe purged our sinnes, hee sate
downe on the right hand of the Ma-
stie on high : And that hee him-
selfe saith unto us, that we shall not
have him alwayes *that he leaves the world* Mat. 26. 11
Ioh. 16. 28.
to goe to his Father. And S. Peter tells
us, *that the heavens must containe him* Acts 3. 21.
untill the restauration of all things. And
therefore the Apostle doth also ad-
monish us, to seek Jesus Christ not up-
on earth, but above where hee is on the
right hand of God : designing forth
unto us the place whither hee is
ascended, and where hee is now to
be sought of us. Which Texts of
Scripture are all plaine and evident
against the pretended transubstan-
tiation of Rome, and carnall pre-
sence of the body of our Saviour in
the Sacrament.

D 3

And

And moreover, I could not remaine in that Communion which doth by a publick and Ecclesiasticall constitution interdict unto the faithfull the use of the cup of the precious blood of the Lord, whereby they are redeemed, and doth forbid the Pastors to doe that in behalfe of their flock, which Christ Jesus the great Shepheard of soules did in behalfe of his Disciples, who at his Table, and in his presence held the rank and condition of the flock, and not of Pastours, as the Church of Rome would have it. Now this prohibition is injurious to Jesus Christ, in that it is contrary both unto what hee did, and also commanded to be done, contrary unto the practice of the Apostles, and of all the ancient Church, as is well knowne unto Rome it selfe. But what have they to oppose unto these words of the Lord himselfe,

Drink

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Mat. 26. 27.

Mat. 14. 23

Drink yee all of it : Or to the testimony of the Evangelist, which affirmeth *that they all drank:* which is not so exactly delivered of the Bread, either in respect of the command, or the execution, or performance of it. Neither can this bee deluded by the subtilties of concomitance (as they speake) which hath no other Basis or foundation but that of Transubstantiation; nor yet disannulled by any pretended or imaginary inconvenience: for that would be therein injurious unto Jesus Christ, as if his eternall wisdom had failed of discretion or providence, in that which concerneth the participation of the cup of his blood: The Apostle who understood the intention of the Lord better then all the Roman Church assembled at *Constance*; as he himself declareth, that *he had received it from* *1 Cor. 11.*
the Lord; so he commandeth every^{25.}

1 Cor. 11.
28.

one both to eat of *this bread*, and drink of *this cup*; but yet so as they *examine themselves before hand*: whence I inferre this consequence, that as the Commandement of examination of a mans self, cannot be restrained unto the Priest alone: so neither can the Commandement of drinking of the Cup of the Lord. And in the same place the Apostle willeth, that who so partaketh of the bread & wine of the Eucharist, should *shew the Lords death*, that is to say, that hee doth represent it unto himselfe, by the holy signe of the blood and body of Christ Jesus; and that as the Bread is broken, and the Wine powred into the Cup, and from thence into our mouthes; so the holy flesh of the Lord was broken for us, and his blood shed for the remission of our sinnes. Now this representation cannot be made but by the Communion under both kinds; where the signe of the Body,

that is to say, *the Bread*, is taken apart from the signe of his blood, which is the wine. But these Masters which doe thus at their pleasure forbid the Cup of the Lord, make no conscience at all of representing the holy Eucharist, which is the perfect and compleat banquet of our soules, by an imperfect nourishment, and the Lords Table, by an insufficient or defective table, where there is no drink at all received. No man doubteth but that the holy Eucharist is a Sacrament, and in that it is a Sacrament, it is a signe, and a signe of Jesus Christ, as the meat and drink of our soules: This signe then ought to be entire and perfect unto our senses judgement, since that which is signified is most perfect and accomplished for the nourishment of our soules, to wit, Christ Jesus. And who will say that that nourishment is entire
and

*Gelas. de
Consecr.*

and perfect where drink is wanting? This is therefore to maim the Eucharist and the Sacrament, in that which is most essentiall unto it, that is to say, in its signification, and so to change it, nay, to deface it, & render it invalid, as a man should do that should diminish from Seales and Armories, which cannot be done without changing of their nature: And therefore it was the saying of one of the Popes, That the division of one and the same myste-
rie (speaking of the Eucharist) cannot be done without a grand sacrilege: and hee also ordained that the faithfull should receive the Sacrament entire, or else that they should altogether abstaine from it. This abridgement of curtailing of the Sacrament is so hard & rigorous, that I am not affraid to say, that there are a great number of persons both of quality and honesty, and of learning

learning in the Church of Rome, that I should willingly admit for Judges in this cause, that have a long time groaned under this yoke, not daring to complaine, who fainting in their soules after this blessed Cup, as they doe also hunger after the sacred flesh of our Saviour, doe desire it not without great ardor of affection. For that they are not ignorant of the meaning of the voyce of the great Sepheard, which saith unto them, *That his blood is drink indeed:* And which crieth out unto his sheepe, *That whosoever eateth not his flesh, and drinketh not his blood, hath no life in himselfe.* Texts so much the more urgent against that prohibition of the Church of Rome in this point, in that she her self declareth, that they treat of the participation of the Lords Supper.

In like manner I could not be so great an hinderer unto my selfe as
to

JER. 10.

to participate (with them) in the invocation of Saints that are dead : neither could I call on them in faith, since I finde neither command nor example for it through the whole word of God : nor invoke them without danger of attributing that unto the creature, which is proper unto the Divinity, in that I cannot call upon them without beleieving in them. For (as the Apostle speaketh) *How shall they call on him in whom they have not beleaved ?* nay, I should thereby attribute unto them those qualities, which exceed the condition of creatures, as an infinite understanding, the knowledge of the thoughts of the heart, omnipresence in all places, an incomprehensible power and divine services. The whole Scripture, and principally that of the new Testament teacheth us to call upon GOD through his Sonne Jesus Christ, whom

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whom it declareth to be our Advocate
when we have sinned; and that hee is ^{1 Joh. 2. 1.}
able to save them to the uttermost that ^{Heb. 7. 25.}
come unto God by him, seeing hee ever
liveth to make intercession for them.
And that through him we have access
by one Spirit unto the Father. And that ^{Eph. 2. 18.}
in him we have boldnesse, and ac-
cesse with confidence by the faith which
we have in him: And that there is ^{1 Tim. 2. 5}
one God, and one Mediator betweene
God and man, the man Christ Jesus.
Where the word (one) doth import
unity and singularity as well in the
one as in the other without diffe-
rence. Again, that hee is our high
Priest who hath compassion of our in- ^{H. b. 4. 15.}
firmities, in that hee was in all points
tempted like as we are, yet without
sine; From whence the Apostle
doth deduce a strong perswasive to
carry us along to the throne of
grace, with assurance of obtaining
mercy, and to find grace to help us
in

*John 11.42**John 4.6.**John 16.23*

in the time of need. Yea, the Lord himselfe doth declare this with his own mouth, shewing, *that his Father heareth him alwayes, and that no man can come unto the Father but by him, and that whatsoever wee shall ask the Father in his name hee will give it us.* And for this reason it is, that hee is represented unto us with a golden Censer, offering up the prayers of the Saints.

*Apoc. 8.3.**Mat. 11.28*

But above all this, is that sweet & paternall voyce which should even comfort our soules, and fill them with joy, as often as wee heare it resounding unto the eares of our hearts. *Come unto mee all yee that labour, and are heavie laden, and I will give you rest.* After so many urgent Texts, it is impossible for mee to estrange my self, be it never so little from this living fountain of Grace, to seeke out Cisternes that hold no such, nor so wholesom waters, or to
turne

turne aside, be it never so little without despising of the voyce of this sweet Mediator, or distrusting in my selfe of his mercy and efficacious vertue: Jesus Christ my Saviour calleth me unto him. The Scripture addresseth us not at all to any others: It speaketh nothing of invoking Angels or dead Saints, nor yet of any Advocatresse or Mediatrix towards God: *but of one onely Christ Jesus.* Now since this is so in conscience (Sir) what have I to doe but to attend unto the voyce of my Shepheard which calleth mee; And as a faithfull Sheepe to discover unto him my blemishes, to lay open my wounds and breaches unto him, to make him acquainted with my languishings, that I may bee filled in my hunger, may bee cleansed from my spots, healed of my wounds, strengthened and consolidated in my breaches: and not that

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that I should provoke him to a just
 jealousie, offend him in his Priest-
 hood, undervalue him in his inter-
 cession, and not onely intrude upon
 him Rivalls in this office, but also
 to make them more sweet, & more
 mercifull, and more accessible then
 hee, as if wee should perswade our
 selves, as some of the Church of
 Rome have written, that in the di-
 stribution of mercy and justice, his
 holy Mother reserved mercy unto
 her, leaving justice and vengeance
 unto him; words which doe injure
 this benigne and mercifull Saviour,
 in that which he holds most deare,
 and wherein hee hath placed his
 chiefest glory; It being his will, that
 wee should learne this by his ex-
 ample, *for that hee is meeke and lowly
 in heart.*

Matth. 11.
 29.

Yet further, I could not perse-
 vere in the Romane Church, with-
 out prostrating my self before Ima-
 ges,

ges, and communicating in those services, which are tendred unto them, contrary to the expresse prohibition of God, so many times reiterated in his word. And who indeed can excuse Rome, for having rased the second Commandement, written with the finger of God himselfe, out of the Tables of the Law; wherein hee doth forbid first of all that we *should make any Image of himselfe*: Secondly, *that wee should adore and give religious service unto the Image of any creature*. I know how she undertaketh the defence of her Cause by distinctions: But they are such which neither have, nor can finde any solid foundation at all to support them, against so expresse and cleare prohibition of GOD. Two great abuses are considerable in this point. The first is, That the Images graven or painted to represent the holy Trinity are false and

Exod. 20.
Lev. 26. 1.
Deut. 4. 16.

E lying,

lying, which destroy both the unity of the divine Essence, and the Coequality of the sacred Persons. For the Father in this ineffable mysterie is neither man nor Pope, and yet notwithstanding hee is represented in the forme of a man, in pontificall apparell; yea, the same person is so set forth as a gray old man, in respect of that of the Son, which is a representation full of falshood, and injurious to this so high and holy a mysterie, wherein the Father is no whit more ancient then the Son, the Sonne being co-eternall with the Father: God having also said in his holy word, *To whom will yee liken mee?* I entreat the Reader to read attentively the fourth Chapter of *Deuteronomie* concerning this point.

Isa. 40. 18.

The second abuse is, that there are many that perswade themselves, that there do reside in some
Images

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Images certaine extraordinary vertues, in so much that one of the most noted Doctors of the Church of Rome, goes so farre as to say, That things inanimate being consecrated, doe attaine certaine vertue in themselves. And their actions speake more plainly then their words. To wit, the voyages of so many Pilgrimes unto the places where certain Images of Saints are kept; which are (as they hold) of extraordinary force, in token whereof they are not touched without great Humility. They are served with burning Lamps, Candles, Fumigations, Incenses, and frequent Prayers that are made before them by persons prostrate at their feet. And to speak in conscience (Sir) is not this to dishonor the great God, who is a pure Spirit, and will bee served in spirit and truth? Nay more, is it not even to dishonour

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our selves (who are made according to his image and resemblance) to debase our selves thus before dead images, and not only dead in themselves, but mortiferous unto us ? Is not this to offer outrage unto Jesus Christ the King of Glory , unto whom we have the honor to appertain; That his members should bow the knee before wood and stone ? Is this, as the Scripture teacheth us, to lift up our thoughts unto heaven, and to fix them upon Christ Jesus, who is at the glorious right hand of the Father ? or is this indeed to honour as wee ought his most blessed Mother, who is exalted to so high a degree of Glory, to seek for her in trees, and Caves under the earth, and there to prostrate our bodies, which are the mysticall and living Temples of the holy Ghost ? It were farre better for us to obey the voyce of Christ
Jesus,

Jesus, saying to the woman of *Samarita*, *That God is a Spirit, and they* *Ioh. 4. 24.*
that worship him ought to worship him in
spirit and truth.

Add here, that I could not be-
leeve the pretended Purgatory of
the Church of Rome, without
dishonouring my Saviour, and de-
tracting from the value of his pre-
cious death: For if the blood of
Jesus Christ doth cleanse us from all sin, *Iohn 1. 3.*
to what purpose then is any other
Purgatory? If hee hath fully satis-
fied for all our offences, to what
end is it to forge any other satisfa-
ctions, then that which consists in
his obedience? *If he hath by himselfe* *Iohn 3.*
purged our sinnes, what need have we
to be purged any more? I confesse
indeed, as it is most true, that after
our sinnes are pardoned, God doth
not cease to chastise those that are
his, but the end of such chastise-
ments, is that hee may exercise our
E 3 humility,

humility, and for the amendment of our lives, and to retaine us in his feare, not that he doth it by way of vengeance, or satisfaction to his justice, *but to chasten us as a loving Father, that wee should not be condemned with the world.* But these motives or ends, can have no place at all in the Romane-Purgatorie, where there is no roome for merit or demerit, as they speak; besides, that the paines thereof are styled satisfactions, to satisfie the divine justice, and not fatherly corrections or chastisements: Away then with these vaine feares of these suppositious flames, I hold it farre better to repose my selfe and my comfort upon the words of the Apostle, *2 Corinthians 5.1. For we know, that if our earthly house of this Tabernacle were dissolved, we have a building of God, an house not made with hands, eternall in the heavens.* And upon that voyce which

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which crieth from heaven, *Apoc. 14. 13.* *Blessed are the dead which die in the Lord from henceforth. Yea, saith the Spirit: for that they may rest from their labours.* This is the consolation that Jesus Christ gave unto the penitent Thiefe, saying unto him at the houre of his death: *This day shalt thou be with me in Paradise.*

Luk 24 43.

Neither yet could I beleve the merit of works, without opposing the grace of God, and the merit of Christ Jesus: For if eternall life be the effect of our merit, it is no more a free gift, no more an heritage purchased by the bloud of Christ Jesus, which is contrary to that which is written, *By grace you are saved through faith, and that not of your selves, it is the gift of God, not of works, lest any man should boast.* And againe, *The wages of sin is death, but the gift of God is eternall life through Iesus Christ our Lord.*

Eph. 2. 8.

Rom. 6. 13.

Luk. 17. 10.

heaven by our works, who can say
*we are unprofitable servants, even when
we have done all that is commanded us?*

And yet the truth it selfe tells us so.
They alledge that God doth recompence our works with eternall life: and that our reward is great in heaven. But I answer, That this recompence is by no means an effect of any merit founded in the dignity of our works in respect of eternall life, but rather an effect of the inestimable bounty of God, who dealeth with us as a Father with his children, regarding our persons which are deare, and pleasing unto him in his welbeloved Son Christ Jesus, in whom they are justified and sanctified, being members of his body, and his brethren. This perswasion of merit is growne unto so great abuse that the Church of Rome teacheth, not onely that a man may fulfill the Law of God in
all

all points, but also that he may performe more good works then are either enjoyed by Gods cōmand, or then a man oweth unto God: And these they name by that insolent style of supererogation: A doctrine that cannot subsist but in a mind lifted up in the very height of Insolence. If Saint *James* could say (putting himselfe into the number of sinners) *that in many things we* Jam. 3. 2. *offend all*, where is become the superfluity of our good works? If *Solomon* doth protest that *there is no* 1 Reg. 8. 46 *man in the world that sinneth not, and that the just man falleth seaven times a day*, where is our righteousness, or at least the reliques or superabundance of it? If our *righteousnesse* (that is to say, the purest of our works) according to the Prophet *Esay*, be *but like unto filthy raggs*, where is this so ready, and easie a possibility to fulfill the Lawes of God that they dreame

dreame of? If we are commanded to love God with all our strength, where will this superogation bee found? seeing it is evident, according to this precept, That it is impossible to doe any good that is not commanded to bee done; unlesse wee should do more then our forces can beare, which is manifestly false, and a very contradiction: Let us conclude this point with the words of two great Apostles. *To him that knoweth to do good, & doth it not, to him it is sinne; And likewise, if there be any vertue, any praise, think on these things.* Instead therfore of this vain confidence & security in my own works, I will say with David, *If thou, Lord, shouldst mark iniquities, O Lord, who should stand? But there is forgiveness with thee, &c.* And againe, *Enter not into judgment with thy servant, for in thy sight shall no man living be justified.*

1am. 4. 17.

Psal. 130. 3.

Psal. 143. 3.

To conclude (Sir) I could no longer

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longer subject my self unto the authority of the Pope, or obey him in that quality or condition in which he is proposed by the Church of Rome, as the chiefe Priest; Monarch, Husband, and Head of the Church: Titles which I beleeeve to bee essentiall to *Christ Iesus*, and incommunicable to any other whatsoever, and such as *S. Peter*, whose successor (the Pope calleth himself) never so much as thought to take upon him; but styled himselfe as others, *the Apostle and servant of Christ Iesus*. Moreover, that our Saviour had formally and plainly forbidden all Domination or superiority amongst his Apostles, which also we read to have beene observed by them in their acts: where it appeareth that Saint *Peter* was sent by the Apostles, and that he gaye them an account of his administration towards the Gentiles. Nor could I
admit

Psal. 2.

Hos. 2.

Eph. 5.

Heb. 8.

1 Pet. 1. 1.

25. 26.

Luk. 22.

Acts 8. 11.

admit into my faith, that there is any such treasure of the Church of that kind, as the Church of Rome frameth it, to wit, consisting as well of the superabundant merits of the Saints, as of those of *Christ Iesus*, I being not able to beleeve the Con-juncture of things so unequall and disproportioned: yea, and seeing that though I should acknowledge some merit in the sufferings of the Saints; yet this pretended residue, or superfluity must needs be alwaies injurious unto the excellency of the heavenly Glory, wherewith our works are recompenced infinitely above their value or desert: For I reckon (with the Apostle) *That the sufferings of this present time are not worthy to bee compared with the Glory that shall be revealed in us.*

The sufferings of this holy Apo-
 stle, are of the most note and cele-
 brity of any that are in the Church
 of

of God, and those unto which God had destinated him by appointment from heaven, saying, *that hee would shew him how great things he must suffer for his names sake.* Acts 9. 10. 16. And yet notwithstanding this holy Apostle counteth his sufferings, but light, and as *it were a moment of affliction,* working 2 Cor. 4. 17. or bringing forth a farre more exceeding and eternall waight of Glory; after the receipt, of so high a degree (or measure) of reward, can there yet bee left any degree of merit unrecompenced? And if it be already rewarded (as I have shewed) I maintaine that it is altogether unprofitable unto those, unto whom the Church of Rome pretends to apply it by the Grant of indulgences. Let the Reader consider here, by the way, with how great equity the Church of Rome handleth us in the reproach she layeth upon us, in that we doe so highly exalt the imputative

putative righteousness of Christ, seeing that shee maketh no conscience at all to goe about to apply unto us the righteousness of the Saints, which shee can never make good without advowing and imputing it unto us. Neither can I comprehend to what use this Treasure thus composed by them, doth serve, or how it can consist with that which Rome doth beleeeve together with us: For shee beleeveth that the merit of Jesus is of an infinite value, and hath determined by one of her Popes, that one drop of his blood is sufficient to redeeme infinite worlds: From whence it necessarily followes, That this treasure as touching the pretended remainder of the Saints merits is of no price; since we can add nothing to that which is infinite, to make it more great; Nay, there is yet more concerning this point, which I can
by

by no meanes beleewe, that is to say, The soveraigne authority for the dispensation of this Treasure, which Rome doth challenge unto her-selſe, excluding all others from that power: And lesse yet can I approve the Traffick or Merchandize that she driveth herein, whereof one of her Popes speaking, hath said, That nothing is to be had at Rome without money. And it is upon this foundation, that she hath some yeares since erected new Altars, which she calleth priviledged Altars, unto which she hath thought good by extraordinary benedictions, to annex an infallible power or vertue, to deliver according to the Parties intentions, certaine soules out of Purgatory, by the celebration of one onely Masse, imparting or adding the vertue of those Altars unto that of the oblation of the body of Jesus Christ, which
shee

shee pretends to offer upon her Altars.

Exod. 20.

I Might here speak of divers other things, as of the veneration or worshipping of particular Reliques, of Monastique vowes, of the establishment of her Festivalls; Wherein she doth consecrate dayes to the creatures, & forbiddeth that which the Creator permitteth in his Law; As also of her ordinances, touching abstinence frō meats created without distinction for the use of the faithfull.

1 Tim. 4.

Their interdiction of marriage unto Priests, which some of her Doctors doe so zealously maintain, that they have written, that fornication is more tolerable in Priests then marriage. Ordinances that the Apostle calleth the doctrine of seducing Spirits and of Devills, and such as put a yoke upon the neck of the

the faithfull, unto whom Christ Jesus hath purchased the liberty of children at the price of his owne blood. But this were (Sir) to transgresse the limits of a simple, manifest, or declaration, and to be more troublesome unto you, then is needfull for my justification.

I desire the Reader to note, that although the exception of the Author be most just against the Idolatry of Rome, in her Festivalls dedicated to the worship of the creatures; and also against her superstitious abstinence from some meats at some times, as if they were lesse holy than others, which shee permitteth. In the first whereof, shee robbeth God of his honour, and giveth it unto the works of his hands. And in the second, she doth not onely infringe the liberty of Christians in their principall right, unto the use of the Creatures with-

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out difference : but doth also slander the Creatures, and so consequently the Maker of them with unholinesse : yet we cannot inferre from hence any unlawfulness in the celebration of Gods great blessings to the Church in Christ, not to give any worship to the Creatures, but unto God in acknowledgement of his mercies. Neither is it any way contrary to Gods law for the Church to forbid labour upon those dayes, that men may bee at the more freedome for the performance of holy duties, and the attendance upon the service of God. Though the Divine Law doe permit labour upon all dayes, but the Sabbath : for besides that, we have presidents in the ancient Church of the Jewes for the like ; as is observable, (as I conceive) in their Feasts of *Purim* in the ninth of *Hester*. And of the dedication of the Altar,

Altar, in the first of *Maccabees* and the fourth Chapter; whereof also the Apostle seemes to make mention in the tenth of *John* at the 18. verse; as graced by the presence of our Saviour himselfe thereat: Neither of which Feasts were instituted by God himselfe, but by the Authority of the Church.

Besides this, I say, it is no sound way of argument, to argue from the permissions of the Divine Law, against the wholesome constitutions of the Church or Commonwealth, in matters not substantiall to Divine worship, for that were indeed to cut off the maine branch of the Civill and Ecclesiastical Authority, which doth consist in the power of moderation of our liberty in things indifferent, and permitted by Gods Law, as may make most for the due performance of our duties in things necessary: and there-

fore it is observed by a learned Author of our times, as I remember. That *Jus permissivum naturæ ipsius est alterabile.* That the permissives law of Nature it selfe is alterable: so that though Rome bee justly taxed in her Idolatrous Festivalls, yet the Church may bee neverthelesse holy and justifiable in hers; which shee ordaineth not for their worship, but for their memorialls, as hath beene said. Neither yet doth this exception against the superstitious abstinence of that Church any way hinder; but that the Ecclesiasticall or civill Magistrate may restraine from the use of some Meats, at some times, not as if one more or lesse holy than another in it selfe, but so faire as may conduce to humiliation, and to enable us the better for some spiritual duties: or else out of politike respects for the good of the Commonwealth.

mon-wealth, as in *England* Flesh is forbidden in Lent, &c. For the maintenance of the Navie, it being an Iland, and for the sparing of the other creatures for encrease.

Loe here (Sir) the principall points of the Romaine Faith, which have obliged mee to forgoe and abandon her Communion, in the examination whereof, I doubt not but you have sufficiently allowed my seperation. I know there are many that sleepe unto the truth, and flatter themselves with a pretended reservation of the heart (as I have before touched) leaving exteriors unto custome, and the present course of the time (to dispose of) which is an opinion fraught with falshood, and a most unsafe excuse of the flesh. That Philistine Traytresse which doth lull us asleep upon the lap of her interests, to the end that shee may hamper us. An
F 3 opinion

The blind guide forsaken.

opinion that doth openly favour and bring in Hipocrisie. The utter ruine of true Religion, An opinion according to which Saint *Peter* sinned not at all in denying his Master, nor the Apostles in forsaking him in the Garden; since it is certaine that neither the one nor the other did either denie or forsake their Master in their hearts, but onely in their outward language. An opinion that doth barre the dore against Martyrdome, and according whereunto an infinite number of Martyrs have beene seduced to suffer the most cruell torments, with the losse of their lives. When they might have reserved their hearts to God, and yet have prostrated their bodies unto Idols, and offered Incense unto them, and have served them. An opinion that makes it impossible to be ashamed of Christ Jesus before men, or to denie him before

*Math 10.**Mark 8.*

before them, which is contrary to Gods word. Having therefore considered that G O D is the Creator both of my body and soule, and the Saviour of both in his Son Christ Jesus, I have thought it my duty to *glorifie him both in my body and in my spirit*, And to render Testimonie unto his truth by both those things unto which by his mercy hee hath ordained his Glory. And since God doth daigne to call our bodies *his holy Temples*, I have therefore beleeved it to be my duty to glorifie him in mine, and no longer to subject the members of Jesus Christ to the service of That *which by nature is no God*. Besides, that we are taught to beleeve with the heart unto righteousness, and to confesse with the mouth unto salvation; and if the justnesse of our devoir, and the desire to overcome, that wee may be the Heires of all things, and the children of

Rom. 10.

The blind guide forsaken.

God, be not a sufficient motive unto our soules, to induce us to render this entire homage unto God: at least wee should be drawne unto it by the feare of the second death. Sith that Lake that burneth with fire and brimstone, is no lesse reserved unto the fearefull, and faint-hearted, then unto the execrable and incredulous. Now thanks bee to God that hath turned my feare into courage, and hath caused mee to speake that on the house tops, which I durst not so much as whisper in the eare, who hath vindicated his holy Truth out of the denne of my humane Timidity, wherein unjustly I held it a prisoner; and having opened unto mee the wayes of salvation, hath prepared mee to beare my Crosse after his Sonne, that I may be one of his Disciples, who have loved more to bee the Scholar of the truth, then to be the teacher

teacher of a Lye. I protest unto you (Sir) that I have a long time combatted with the spirit of God, by my flesh. On the one side I was extreemly troubled to see my selfe obliged by my Conversion, to abandon that profitable good which I possessed in the world, and the hopes that I had to possesse yet more, together with an encrease of dignity and splendour; And I was the rather held back, in that some persons of quality put mee in hope that I might have a share in their favours to this end. Moreover, the Images of my kindred, especially of a Father and Mother most deare unto me, altogether zealous for the Romane Faith, did present themselves before mine eyes, to make my heart tender towards them, and to harden it against the voyce of God, which called mee together with these, the account that I made of some reputation, that I was persuaded

swaded I had in the Province ; But above all ; that Degree of Doctorship which I had in the most famous Faculty of the Roman Christendome were yet more tyes upon mee , wherewith I was held bound in such sort , that though my spirit were willing , yet in my flesh I did not that which I would. But when *it was the good pleasure of God to call me effectually by his grace, he brake in sunder all these chaines, and made mee feeble that I could no longer kick against the points of his pricks ;* so that I have reputed for damage and losse all that were gaine unto mee , as concerning the world , *for the excellencie of the knowledge of Jesus Christ,* for the love of whom I have deprived my selfe of all those things, since I could not possesse them without quenching his Spirit, and waging warre against him. And thus you see (Sir) that which I thought my duty to represent

sent unto you, that I might approve my self unto you, & in your person unto all those that shal reflect upon my new received profession. That which remains is. That I should (as also I do with my whole heart) present my prayers *unto the God of peace, who brought again frō the dead the great Shepheard of the Sheep, by the blood of the everlasting Covenant, that he may make you perfect in every good work, working in you that which is pleasing in his sight, and that hee may give mee the grace to apply my selfe unto these performances which are conformable to his Glory, profitable unto my neighbours, & agreeable unto my conversion.* This is the desire of him who is wholly yours in him, who protesteth to live and die in the quality of Your most humble and most obedient Servant *Fran. Cupif.*

To day if you will heare his voyce, harden not your hearts. Heb. 3. 15.

FINIS.